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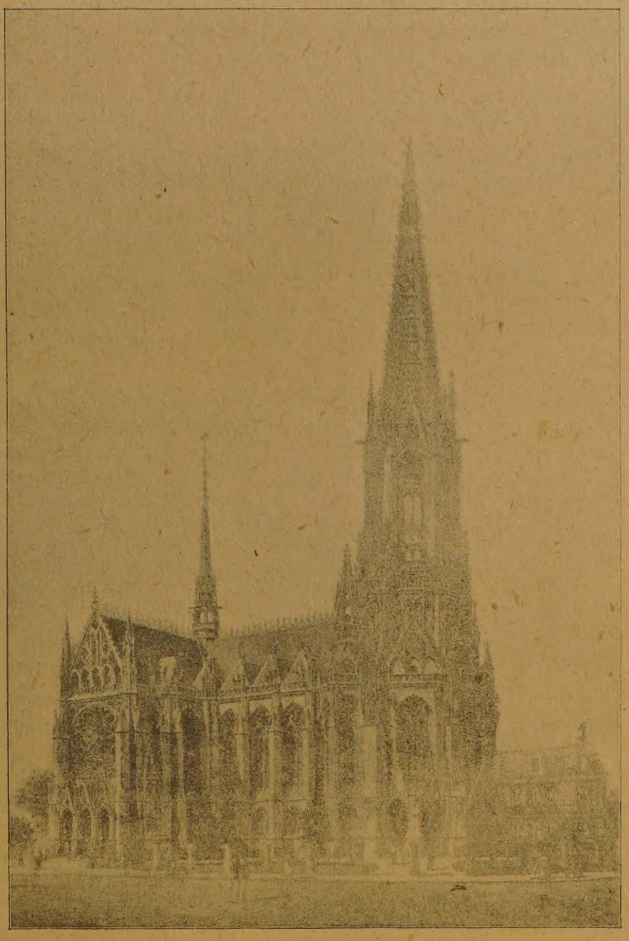
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, APRIL 19, 1900. NUMBER 8



The Memorial Church of the Protest of 1529 at Spires-on-the-Rhine.

CONTENTS.

PAGE.

NOTES 115
The Boston Congress 116
Help for India 117

GOOD POETRY—

Ode to the West Wind—*Shelley* ... 118
The Nineteenth of April the Name Day of Protestantism—M. E. HAWLEY 118
The Eden Fruit of the Soul—SAMUEL CHARLES SPAULDING 121

WISCONSIN CONGRESS, GREEN BAY—

A Definite Program for Social Reform—A. C. GRIER 121

THE HOME—

Helps to High Living 125
The Plodder's Petition—*Independent* 125
Angus—B. E. J. 125

THE FIELD—

Foreign Notes—M. E. H. 126
Acknowledgement of Receipts for the Liberal Congress of Religion 126
The Tower Hill Summer School .. 127

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE LIBERAL CONGRESS OF RELIGION.

SIXTH GENERAL SESSION.

Boston, April 23-30, 1900.

GENERAL FEATURES.

The opening public session will be held Tuesday evening. Wednesday, Thursday and Friday two sessions will be held, beginning at 10 A.M. and 7.30 P.M., the afternoons and Saturday being left free for conferences, consultations, social intercourse and the study of Boston, its surroundings and institutions. Saturday evening there will be a reception at Cambridge. Sunday morning visiting ministers will speak in the local pulpits as they may be invited. Sunday evening a general meeting will be held in Cambridge; all the other sessions will be held with the First Church in Boston, corner of Marlborough and Berkeley streets.

PROGRAM.

The following program is prepared by the Local Program Committee.

Tuesday Evening, April 24, 7.30.

Prayer of Invocation. Rev. James Eells., Pastor of the First Church.
Address of Welcome. Dr. L. G. Janes, Chairman of Local Committee.
Response: What the Congress Stands For. Dr. H.W. Thomas, Chicago.
Sermon: The Witness of Sacred Symbolism to the Oneness of Spiritual Religion. Rev. R. Heber Newton, D.D., New York.
The Religious Motive in Political Reform. Hon. Samuel M. Jones, Toledo.

Wednesday Morning, April 25. PHILOSOPHIC SESSION.

9:30. Business Session.
10:00. The Progress of Thought in the Last Generation. Prof. C. C. Everett, D.D., Harvard Divinity School.
11:00. The Curve of Social Progress. Prof. Edward Cummings, Harvard University.
12:00. The Responsibility of Freedom. Rev. Frederick E. Dewhurst, University Congregational Church, Chicago.

Wednesday Evening, 7.30. SCIENTIFIC SESSION.

Jenkin Lloyd Jones, Presiding.
Opening Address by the General Secretary: Science the Harmonizer.
The Scientific Bequest of the Nineteenth to the Twentieth Century. Prof. A. E. Dolbear, Tufts College, and Prof. N. S. Shaler, Harvard University.

Thursday Morning, April 26. HISTORICAL AND COMPARATIVE.

Dr. Lewis G. Janes, Presiding.
10:00. Religious History in the Making. Rev. Samuel M. Crothers, D.D., First Parish Church, Cambridge.
11:00. Religious Ideas of the Hindus. Swami Abhedananda, India.
Christianity and Hinduism Compared. Rev. Bipin Chandra Pal, Minister of the Brahmo Somaj, Calcutta, India.
12:00. Democracy in Religion. Mr. M. M. Mangasarian, Lecturer for the Society for Ethical Culture.

Thursday Evening, 7.30. SOCIAL SESSION.

The New Social Science. Prof. Henry S. Nash, Episcopal Divinity School, Cambridge.
Religion a Vital Factor in Industrial Problems. Mrs. Frederick Nathan, President Consumers' League, New York.
The Gain of Institutional Work. Prof. Ch. Sprague Smith, People's Institute, New York.

Friday Morning, April 27. INSTITUTIONAL SESSION.

10:00. The Church and Social Unity. Mr. Charles B. Spahr of "The Outlook," New York.
11:00. The Church in the City. Rev. E. B. Burr, Baptist Church, Newton Center, Mass.
The Church in the Country. Rev. Anna Garlin Spencer, Providence, R. I.
12:00. The Church and Charity. Rev. J. M. Pullman, D.D., Lynn, Mass.

Friday Evening, 7.30. FRATERNAL AND INTERDENOMINATIONAL.

Dr. E. G. Hirsch, Presiding.
Our Positive Affirmations: What We Care For Most.
Rev. W. S. Crowe (Universalist), New York.
Prof. W. H. Ryder, Andover Theological Seminary.
Rev. Samuel A. Eliot, Secretary American Unitarian Associ tion.
Rev. George Hodges, Dean Episcopal Divinity School.

Saturday, April 28, will be devoted to such business sessions as may be needed. There will also be a reception to the members of the Congress, held at Cambridge.

On Sunday morning, April 29, various local churches will be occupied by members of the Congress, and in the evening the closing session will be held in the Shepherd Memorial Church, Cambridge, Dr. Alexander McKenzie, Pastor.

RAILROADS.

All railroads east and south of Chicago and St. Louis will carry delegates at one and one-third rate. In order to secure this a minimun of one hundred delegates must pay full fare to Boston, taking certificate of the same from the agent from whom they buy their ticket. This will entitle them to return ticket at one-third rate.

HOTELS.

The headquarters of the Congress will be at the Brunswick on Boylston street. Rooms, European plan, $1.50 per day; American plan, $4.00 per day.

Rooms at the Castle Square, Young's Hotel, Parker House and Thorndike, $1.00 per day and upward.

The addresses of boarding houses still cheaper can be obtained from Rev. Frank O. Hall, 42 Arlington street, North Cambridge, Mass.

LOCAL COMMITTEE, LIBERAL CONGRESS OF RELIGIONS.

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SUTER, REV. JOHN W. [Episcopalian], Winchester, Mass.
TAYLOR, REV. EDWARD M. [Methodist], Cambridge, Mass.
TOY, PROFESSOR CRAWFORD HOWELL, LL. D., Harvard University.
VAN NESS, REV. THOMAS [Unitarian], Second Church, Boston, Mass

UNITY

VOLUME XLV. THURSDAY, APRIL 19, 1900. NUMBER 8

The original George Peabody fund of two and one-half million dollars for the building of model tenements for London workmen, has grown by wise administration to six and one-half millions. This fund now gives shelter to over nineteen thousand people in five thousand, one hundred and twenty-one different dwellings at an average rental of one dollar and twenty-one cents per week per dwelling or thirty cents per room. It would not be very hard work to ameliorate the life of the poor and dispel all the wretchedness that is not the product of direct crime in the world if there was only a combination of love and wisdom applied to the investment of capital.

It is with pride that the writer of this note reads the item that tells that his old classmate, Dr. William P. Wilson, director of the Philadelphia Commercial Museum, is on his way to San Francisco to assist the promoters of the Pacific Commercial Museum, the object of both museums being to advance commercial exchange, facilitate the trade of the world and improve the quality of the commodities handled by a scientific exhibit of the material and methods involved. These museums will trace the raw material as found in the various parts of the globe through their successive stages of manufacture to the finished product, always with the what next and what better in mind.

The Scientific American for April 14, publishes a long list of prizes offered in France for the encouragement of scientists and inventors. These prizes are the result of legacies left for that purpose. Among these are prizes "for inventions or improvements in agricultural implements," "in the mechanical arts," "for that which will advance the science of physiology, physics and chemistry," "for original work in astronomy and geology," "for the advancement of the science of engineering" and many kindred objects. Many of the prizes are valuable and are open to competitors from any country. The claims may be offered in any language. This is the most effective way of supplanting the arts of war by the arts of peace. The motto of the new civilization should be the saying of Michael Angelo "I criticise by creation."

We take great pleasure in presenting to our readers this week the illustration and article concerning the Memorial Church at Spire. Architecturally, ethically and historically this building promises fair to be the nearest approach to a cathedral reached in modern times under protestant inspiration. Aside from the historical significance of the event it commemorates and the interest in the artistic attempt to regain in modern times and under modern thought the artistic inspiration of the cathedral builders, we rejoice in it as another indication of unity. It is one more hopeful sign that the spirit of division in Protestantism has run its course and that now we are to begin again to do things together. Dr. Byschlag, who represents the building fund in this country at the present time, is at present writing in Chicago. Last Monday he lunched with the Congress circle of ministers which included at that sitting representatives of Congregationalism, Presbyterianism, Methodism, Universalism and Independency. The Jewish and Unitarian representatives who generally form a part of the circle were absent. The small circle of the large fellowship was itself symbol and argument for the large fellowship of the larger circle for which all earnest men and women should work.

The theological storm center just now seems to be within the Presbyterian ranks. Dr. Hillis' name was dropped from the roll of the Chicago Presbytery last Monday, but the committee were glad to extricate themselves and the Presbytery by a side door and the primary question of heresy was not touched. Even this letting go of a man who of his own choice asked to go, was not accomplished without protest. Rev. Mr. Rondthaler stood for a decisive "no" because Presbytery was not facing the issue. Half recognizing this face a resolution was introduced by the veteran Prof. Herrick Johnson himself, commending to the general session a revision of the creeds. The same day the papers were full with the challenge of Dr. Parkhurst and the mail brought us a communication from one of our contributors in Central New York, enclosing a clipping from a local paper showing that the Utica Presbytery, which according to our correspondent was "Calvin's private park twenty-five years ago," had just adopted a resolution similar in character to that introduced by Dr. Herrick Johnson of Chicago, asking the general assembly to reconsider and revise the doctrinal standards of the church. This movement for reconsideration was led by the Rev. Dr. Taylor of Rome and Rev. Mr. Brokaw of Utica, the former the veteran of twenty years leadership in Rome, the latter of one of the leading churches of Utica. Surely these brethren set themselves to a high and noble task; the enlargement of the old home, the renovation of the homestead. Evolution is loath to encourage progress by revolution. The best progress is that which works from the within outward. Alas for the minister who smothers his convictions in order to stay inside. Congratulations to the brother who manfully makes room for his convictions on the inside.

Humiliating as are the mob demonstrations in this country, particularly those that gather around the labor agitations where the work of quiet citizens is interfered with by self-appointed guardians of labor interests, they are not so bad as recent scenes in Scotland, "brutalized Britain," an English exchange calls them, where Dr. Tille, a German professor at the Glasgow University, was mobbed by the students who tore his gown in shreds and threatened to throw him into the Kelvin. When he was rescued by some of the professors from the hands of the students, the men of the Glasgow ship yards marched to the University grounds and smashed doors, damaged railings, etc., all because the professor, as correspondent of a German paper, had declared against the English war policy. But to offset this rampant patriotism England is redeemed and restored in the estimation of the noble by the high stand taken by many of its ministers, religious journals and great thinkers, chief among which is Herbert Spencer, who recently said: "The crowds who shouted to the departing troops 'Remember Majuba' displayed the same passion of the lowest savages that make blood revenge a primary duty." The "Coming-Day," edited by John Page Hopps, lead valiantly in this protest against brutality. It prints a metrical protest from the pen of "C. H." a Unitarian minister of Aberdeen, which begins as follows:

Can these be temples of the Christ
From whence the war-cries come,
The call to arms, the roar for blood,
And cheer of battle drum?

Are these His ministers of peace
That bless the lyddite shell,
That sanctify the shrapnel shower,
And prompt the vengeful yell?

Renounce the Evangel of Goodwill,
And hide the Cross away;
Erect the cannon steeple-high
And flaunt the sign to slay!

Invoke the savage gods again,
For modern murderous tryst,
And let a horror-stricken Heaven
Keep safe your outcast Christ!

The Boston Congress.

This will be the last issue of UNITY that will reach our readers before the Boston meeting. We have little more to say either in the way of announcement or of urging the attendance of delegates and visitors. At this distance we have been unable to do much to aid the local committee. The local committee itself has rendered to the cause generous, wise and persistent effort but it has had to work without the backing and momentum that goes with the denominational movement. Indeed, it has worked in the face of that negative distrust, that quiet neglect, that subtle discouragement that goes with faint praise, which represents the distrust of the denominationalists even of the most liberal type, the fear that an enthusiasm for the common interests might detract from the potency or momentum of the specific interests. We know not what the specific experience of the local committee may be but we know that Rev. W. S. Key as chairman of the committee on newspaper and other publications, and Rev. George N. Falconer, chairman of the finance committee, are working earnestly to carry out the plans so well developed by Dr. L. G. Janes, Rev. C. F. Carter and their associates on the general and program committees, but we know that our religious exchanges thus far have given meager space to the Congress. This is to be expected but still the cause of the Congress is the cause which the noblest leaders and clearest thinkers of all denominations and religious persuasions have most at heart, the cause of synthesis as opposed to analysis, the pooling of interests as opposed to the dividing of interests, co-operation rather than competition in religion, from the smaller hamlets of the West whose spiritual and ethical poverty is emphasized and aggravated by their church distractions and antagonisms, up to the great metropolitan cities of America where the cause of morals and of religion is always lagging on account of the distractions of the creeds and the antagonisms of the sects.

The cry of the new century is not "more churches" but "better churches," not the emphasizing of differences and the spelling out by debate and organization the problems of theological metaphysics and religious doctrines, but the fusing of human ideals, affections and judgments into a common life. This the Congress aims to do. This the framers of the program for the Boston meeting have had in mind. This cause the meeting at Boston cannot help but serve mightily.

Let who will come; let who will stay away. The message of the Congress will be heard, another object lesson in fraternity will be given. The First Church of Boston and the First Church of Cambridge will be more than ever anxious to maximize their title and to minimize the significance of the bracketed interpretative words that have been inserted, "Unitarian" and "Trinitarian."

From Chicago to Boston is a long way. The fifty to sixty dollars involved in the expense of going seems a large sum. But few will feel equal to the expenditure of time and money and still we can but believe that the society that refuses to consider the duty of sending its minister and other delegates, and the minister who dismisses the opportunity too readily, may be neglecting the larger cause in the interest of the lesser one. It is not yet too late to change your mind. To our ministerial friends we would also say, it is not yet too late to change your minds. Come to Boston, and study it at its best. Measure the Boston idea at its maximum which is the idea of fellowship. Its message has been to emphasize the ideal, to reinforce and illustrate the power of the intangible. We ask for another study of the program on the second page, and the following correspondence just received will explain itself.

Cambridge, Mass.
April 12, 1900.

My Dear Mr. Jones:

The accompanying correspondence will be of interest to you and to the members of the Congress. We all earnestly hope there will be a large delegation from the

West. Cambridge is beginning to put on its spring dress, though rather more tardily than usual, and the attractions here and in Boston, with the fine program of the Congress, should assure a good visiting delegation.

We are not without hope that Mr. Mozoomdar will arrive in season for an address at the Congress, though we cannot positively assure it.

Sincerely yours,
LEWIS G. JANES.

Divinity School of Harvard University.
Robert S. Morison, Secretary of the Faculty.
Cambridge, Mass., April 11, 1900.

Dr. Lewis G. Janes,
168 Brattle Street,
Cambridge:

Dear Sir:—

It is my pleasant duty to transmit through you to the Liberal Congress of Religion an invitation from the Harvard Faculty of Divinity to an afternoon tea in Phillips Brooks House on Saturday, April 28.

Yours very truly,
ROBERT S. MORISON,
Secretary.

Cambridge, April 12, 1900.

Rev. Robert S. Morison,
Secretary of the Harvard Faculty of Divinity:

My Dear Sir:—

On behalf of the local committee of the Liberal Congress of Religion, I gratefully acknowledge and accept the invitation to the Congress extended by the Harvard Faculty of Divinity to an afternoon tea in Phillips Brooks House on Saturday, April 28.

With hearty appreciation of the courtesy, I am,
Faithfully yours,
LEWIS G. JANES,
Chairman Local Committee.

Help for India.

We print below an appeal for the perishing of India, from the pen of J. T. Sunderland, now of London. We know not how to add to the strength of the appeal or how to adequately state the responsibility of the civilized world. But, as already intimated, the heart of the philanthropic is chilled and the conscience confused by the awful contradictions now before us. Great Britain, boasting of its universal empire, justifying its wars of a hundred years on account of the good it has done for India. It talks of the "advancement," "liberation," "civilization" that it has carried and today turns its starving subjects over to the benevolence of the world because its millions are needed to make more cannon, buy more powder, not to be used in conquering heathen or spreading its Christianity but in coercing a Bible loving, free people into its commercial and political methods and ideas. Is it true that the sole cause of Indian famine today is the lack of rain? Where anywhere in the world are drought and starvation held in such close proximity and still so closely would they exist everywhere were it not for the prudence of intelligent citizenship, the thrift of civilization, the accumulations of the fat years held in reserve for the lean years that surely come. We are glad to learn that a recent appeal in behalf of the starving of India, published in the London "Enquirer," promptly brought eight hundred and sixty pounds, one lady giving five hundred pounds. We trust that Mr. Sunderland's appeal will awaken like generosity; the case is so urgent that individual generosity is inadequate. There should be co-operative action. Let the churches in every community forget their isms and rally together. Let municipalities and states rise in their nobility and above all let the United States set a high example and show that it has resources for other purposes than building war ships. Let it help England take care of England's starving wards and let the money come promptly from Congress, and let it be distributed through English energy and intelligence and thus begin the belated work of humanizing our governments and fostering the humanities. Should this suggestion provoke only a smile, the smile proves on what low levels our legislations abide and how ignoble are the ideals of our legislatures and our executives. The duty is obvious and the situation is imperative.

An Appeal.

To the Editor of UNITY.

I wonder if the people of America are waking up to the magnitude and the appalling character of the famine that is raging in India. From the American papers that come to me, I fear not. Surely it is high time for the whole world to wake up and bestir itself. I suppose it is no exaggeration to say that our century has not witnessed a more terrible calamity than that which within the last few months has fallen upon the Indian people. The rains have failed and famine conditions exist over an area of 450,000 square miles, a region eight times as large as the great State of New York. Fully 60,000,000 people have their homes within the stricken districts. Nearly 5,000,000 are now receiving relief, and the number is increasing every day. Unless the relief is continued right on for many months, until the rains come and another crop can be raised, this vast multitude must perish.

Thanks to the railways traversing India in every direction, food can everywhere be obtained, if one has money to buy it. But the poor people who have lost their crops, and now largely their cattle also, from the long drought, have no money; they have spent all they had to keep themselves alive; they have sold every article of furniture that they could sell from their poverty stricken homes; they have sold every cooking utensil, every dish, every article of clothing even, that they could get anything for, to buy food enough to keep soul and body together. Then, thousands wander away into the fields, weak, emaciated, hopeless, and die; or set on the roads, thinking to travel to some place where they may find charity, and fall down and perish by the way; or, in despair, lie down by their own doors and die there. The Indian Government is doing much for these unfortunates. But its resources are limited. It must have assistance, or else the suffering and loss of life will be terrible.

The situation is one that should appeal to the charitable people of the whole world. Especially should it appeal to rich, prosperous and generous America. America responded nobly to the cries of famine-stricken Ireland and famine-stricken Russia. Here is a cry that is louder and more piteous still. Will she not heed this, and organize efforts for relief, all up and down her broad land? Chicago may well take the lead. How short a time is it since Chicago herself was helped most generously, in her time of distress, by the whole world! Yet the suffering of the Chicago people, even when their city was laid in ashes, was as nothing compared with the present suffering of the Indian people. Seven years ago Chicago gave to the world, in her great Parliament of Religions, an unparalelled object-lesson in theoretical human brotherhood. Let her follow it now with an equally noble object-lesson in *practical* human brotherhood, by raising a great Chicago fund for starving India.

England is doing something, and but for the strain of the terrible war in which she is engaged, she would do much. The continental peoples of Europe as yet are doing little. Meanwhile the awful famine increases. Surely now is Chicago's and America's opportunity.

Who are these people of India that are starving? They are the finest race in Asia. They are Aryans—cousins of the ancient Greeks and Romans, and of the modern Teutons and Anglo-Saxons. They are the race that have given to the world a vast and rich literature, and those wonderful philosophical systems which rank with the philosophers of Greece and Germany. The cry of the perishing should be heeded, come from whomsoever it may. How then when it comes from men of our own kind, when it comes from the brothers of Buddha and Mozoomdar? May it not be hoped that the readers of UNITY everywhere will take the matter up; not only to make contributions themselves, but to secure wide-spread organized effort, to the end that America may render to India that large and efficient aid which is so much needed, and which the American people will be only to glad to give, when once they realize the greatness of the need.

J. T. SUNDERLAND.

London, England.

Good Poetry.

Ode to the West Wind.

O wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,
Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes: O thou
Who chariotest to their dark wintry bed
The winged seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the spring shall blow
Her clarion o'er the dreaming earth, and fill
(Driving sweet buds like flocks to feed in air)
With living hues and odours plain and hill:
Wild Spirit, which art moving everywhere;
Destroyer and Preserver; Hear, O hear!

Thou on whose stream, 'mid the steep sky's commotion,
Loose clouds like earth's decaying leaves are shed
Shook from the tangled boughs of Heaven and Ocean,
Angels of rain and lightning; there are spread
On the blue surface of thine airy surge,
Like the bright hair uplifted from the head
Of some fierce Maenad, ev'n from the dim verge
Of the horizon to the zenith's height—
The locks of the approaching storm. Thou dirge
Of the dying year, to which this closing night
Will be the dome of a vast sepulchre,
Vaulted with all thy congregated might
Of vapours, from whose solid atmosphere
Black rain, and fire, and hail, will burst: O hear!

Thou who didst waken from his summer-dreams
The blue Mediterranean, where he lay
Lulled by the coil of his crystalline streams
Beside a pumice isle in Baiae's bay,
And saw in sleep old palaces and towers
Quivering within the wave's intenser day,
All overgrown with azure moss and flowers
So sweet, the sense faints picturing them! Thou
For whose path the Atlantic's level powers
Cleave themselves into chasms, while far below
The sea-blooms and the oozy woods which wear
The sapless foliage of the ocean, know
Thy voice, and suddenly grow gray with fear
And tremble and despoil themselves: O hear!

If I were a dead leaf thou mightest bear;
If I were a swift cloud to fly with thee;
A wave to pant beneath thy power, and share
The impulse of thy strength, only less free
Than thou, O uncontrollable! If even
I were as in my boyhood, and could be
The comrade of thy wanderings over heaven,
As then, when to outstrip the skyey speed
Scarce seem'd a vision, I would ne'er have striven
As thus with thee in prayer in my sore need.
O lift me as a wave, a leaf, a cloud!
I fall upon the thorns of life! I bleed!
A heavy weight of hours has chain'd and bow'd
One too like thee: tameless, and swift, and proud.

Make me thy lyre, ev'n as the forest is:
What if my leaves are falling like its own!
The tumult of thy mighty harmonies
Will take from both a deep autumnal tone,
Sweet though in sadness. Be thou, Spirit fierce,
My Spirit! be thou me, impetuous one!
Drive my dead thoughts over the universe
Like wither'd leaves to quicken a new birth;
And, by the incantation of this verse,
Scatter, as from an unextinguish'd hearth
Ashes and sparks, my words among mankind!
Be through my lips to unawaken'd earth
The trumpet of a prophecy! O Wind,
If winter comes, can spring be far behind?

—*Shelley.*

The Nineteenth of April the Name-Day of Protestantism.

A little Swiss paper that comes weekly to my desk has been publishing a series of articles on the holidays and anniversaries observed in different parts of Switzerland. Not the least interesting feature of these has been the evidence that along-side the great Christian holidays—or holy days—whose observance is growing year by year more universal, the Protestants, not only of Switzerland, but of France, Germany and Holland as well, keep in living and loving remembrance the great dates and deeds in their own religious history, and that certain of these form a common tie binding them all together. The September fast-day with its memories of St. Bartholomew and the revocation of the Edict of Nantes; the festival of the Reformation annually recalling the fearless stand of Luther, are anniversaries full of meaning living today in many hearts. Days not now awakening thoughts of bitterness or hostility to any, but rather inspiring grateful recognition of indebtedness to the past, and loyalty to the spirit and the principles that have done so much for men. There is something very beautiful and inspiring in this attitude of European Protestants toward their past, and when one turns to America, the great Protestant country of the New World, one is struck by the singular contrast. In the old New England Thanksgiving and Fast-day alone do we find in this country a somewhat similar expression of a people's deeply religious consciousness of its history. The latter is, however, practically obsolete, while the historical significance of the former is little felt outside New England.

"When the country was in its infancy and dangers surrounded it on every hand, our ancestors felt the need of a protecting and guiding Power. Now that we have attained manhood, now that we are a vigorous, wealthy people, we are apt to forget the strong arm upon which our forefathers leaned. Instead of abolishing the Fast Day as a worn-out and useless custom, I would call our people to a new observance and a better appreciation of the real significance of the day." These words from the proclamation of Governor Rollins of New Hampshire, appointing this 19th day of April, 1900, as a day of fasting and prayer, fit in singularly with my subject, for it is no mere idle coincidence that the anniversaries of the battle of Lexington and the Protest at Spires fall on the same day. On the 19th of April, 1775, "the embattled farmers stood, and fired the shot heard round the world" precisely because they were sons in the spirit, if not in the flesh, of that other little band who, in spite of Pope and Kaiser, dared to assert the principle of individual liberty of conscience. It is well, therefore, for us as Protestants, with full right to share in the great memories that name is linked with, to recall the story and associate with Lexington and Concord some grateful recollections of our older birthright.

The 31st of October, 1517, is generally recognized as the birth-date of the Reformation, but Luther's career itself would have been short, had not his fearless stand at Wittenberg and Worms raised up powerful friends to protect and support him. It is to the action of these espousers of his cause, rather than to Luther himself, that we owe the name of Protestants. The dawn of the Reformation and the accession of Charles V. to the successive portions of his vast domain were nearly simultaneous, and now that in the name of political, civil and religious liberty we have wrested from Spain the last of her great colonial possessions, it is peculiarly interesting for us to look back to the period when that great

monarch, grandson of Ferdinand and Isabella, vainly tried to suppress the rising spirit of liberty in his dominions. From the first he was not unmindful of the spread of the heretical views, and the papal excommunication of Luther in 1520 was followed by the ban of the emperor in 1521, and by the calling of the first Diet at Spires in 1526. Let us try to imagine the excitement of those days in that old city on the Rhine. At the opening of the Diet the first request of the evangelical princes was for a place of worship. This strange petition being indignantly refused, the princes complained of it as an act of injustice, and ordered daily preaching in the halls of their palaces. These were soon thronged with people from city and country, while the splendid services in the great "Kaiserdom," the second cathedral in size of Germany, were practically deserted, notwithstanding the presence of Ferdinand, the emperor's brother, and the papistical princes.

In those days, we are told, the followers of the evangelical princes were distinguished by the initials V. D. M. I. Æ. embroidered on the right sleeve, these signifying Verbum Dei Manet In Eternum (the word of God endureth forever) and the same device might be seen on the escutcheons of the Lutheran princes, which decorated their hotels.

This Diet had been called to suppress the Reformation, but between the call and the assembling trouble arose between pope and emperor, and the latter found himself needing the support of the hated Lutherans. Therefore he wrote to his brother: "Let us suspend the edict of Worms; let us bring back Luther's partisans by mildness, and by a good counsel cause the triumph of evangelical truth." In accordance with this advice, the deliberations of the assembly ended with the publication of a decree that a national free council should be convoked within a year, that the emperor should be requested to return speedily to Germany, and that meanwhile "each state should behave in its own territory in such a manner as to be able to render an account to God and the emperor." The insincerity of Charles' conciliatory policy became evident in 1529 when, peace having been secured, the emperor joined forces with his late enemies in another attempt to put down the growing reform, and a second imperial Diet was convoked at Spires. "Never," it is said, "did the sacerdotal party appear in the Diet in such numbers, or so powerful and decided as then. On the 5th of March, Ferdinand, who was president of the Diet, the dukes of Bavaria and, lastly, the archepiscopal Electors of Mentz and Treves, entered the gates of Spires surrounded by a numerous and armed escort. On the 13th came John, Elector of Saxony, attended only by Melancthon and Agricola, while the Lutheran Philip of Hesse, faithful to his character, entered the city on the 18th to the sound of trumpets and with two thousand horsemen." Those were stormy days, when Lutheran and Papist could not meet without the exchange of angry glances and muttered threats, and when John of Saxony, the most important of the Princes elector, remained unvisited by the chiefs of the opposite party.

The decree of 1526 having given a certain legal position to the Reformed doctrine, the Papist majority in the new Diet found itself unable to compel the universal enforcement of the edict of Worms. But the liberty tacitly accorded in 1526 was now withdrawn by a resolution that wherever the edict of Worms had been enforced it was to be maintained, and that all further propagation of the Reformed doctrine and all religious innovation were to be forbidden. Luther, who was strongly inclined to the attitude of non-resistance, took no active interest in the Diet, but his friends and followers among the princes were fully resolved that the decree of the majority should not be assented to, and on the 19th of April, 1529, the famous "Protestation," signed by six princes and the representatives of fourteen free imperial cities, was laid before Ferdinand, King of Bohemia, the emperor's representative.

"Dear Lords, Commons, Uncles and Friends" is its quaint address. After preliminary assurances of loyalty in secular matters, it goes on to say: "We cannot consent to the repeal of the last recess of Spires (1526) because it concerns the glory of God and the salvation of our souls, and in such matters we ought to have regard above all to the commandments of God, . . . each of us rendering him account for himself, without caring the least in the world about 'majority' or 'minority'"; and it concludes: "We earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we *protest* by these presents, before God, . . . that we for us and for our people neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires." Such were the first "Protestants," and this is the significant event which makes the 19th of April a memorable date in the world's history!

The teachings of Luther found acceptance in the Palatinate from a very early day. Of the later Electors some were Calvinists, some Lutherans, and both forms of Protestantism are found there to this day. As the Calvinist Electors, whenever it lay in their power, gave much help and comfort to the Huguenots, it is hardly surprising that the monarch who revoked the Edict of Nantes and sent more than 1,200 of his Protestant subjects to the galleys, should, when the fortunes of war gave him an opportunity, have taken a terrible vengeance on the people of this beautiful region. By the orders of Louis XIV., the city of Spires, like its neighbor Heidelberg, was systematically and almost totally destroyed in 1689. The old Retscher palace, in which the Diet of 1529 held its sittings, was involved in that destruction. Only some crumbling fragments of wall now remain. On its ruins was built, between 1701 and 1717, a still existing Protestant church, its re-establishment being permitted by the peace of Ryswick. Today the Protestant and the Roman Catholic confessions count about an equal number of adherents in Spires. The Catholic cathedral has been magnificently restored, but the old Protestant church, originally of Methodist-like plainness, and another unassuming one of later date, though they met the needs of local worshipers, have had little about them to suggest that here a great world-movement received a powerful impetus and its most enduring name. It was felt that at what was thus the "baptismal font" of Protestantism some characteristic and enduring monument should be erected. A church seemed by far the most natural and fitting form for it to take, and as early as 1857 the Retscher Verein was organized to plan and work for it. The erection of the Luther memorial at Worms and the Franco-Prussian war necessarily delayed the execution of the project, but it was never abandoned, and the delay but gave time for plans to mature. From the first it was recognized that the significance and effects of the Protest of 1529 reached far beyond the bounds of Germany and that in any attempt to commemorate it no limitations of race or language should be set up. In 1882 a general appeal for funds was issued signed by one hundred and twenty Protestants of mark, Count von Moltke heading the list. The response to this appeal has come from

every state in Europe and from people of all ranks from peasants to sovereigns. Years ago a desirable site was secured at the intersection of three of the principal streets in the new part of the city. The architectural plan was carefully selected by a committee of experts from among forty-five submitted in competition, and the first stone was laid August 24, (St. Bartholomew's day) 1893, in the presence of a large concourse drawn together by a Congress of the Protestant League convened at Spires.

The beautiful structure, of a yellow-gray Alsatian sandstone, and pure Gothic in style (*see 1st page*), is already under cover, and it is hoped that with the aid of gifts from America (which has not yet been fully aroused to the interest and significance of this undertaking) the tower may be built and the interior finished ready for dedication in the summer of 1901.

A description of its more prominent features will show what an object-lesson it must be in Protestant history. Three beautiful, carved portals give access to the ground floor of the tower, an hexagonal Memorial Hall thirty-five feet in diameter and sixty feet high. In the center of this stands a bronze statue of Luther nine feet high above the base, representing him at the moment of his declaration before the Diet of Worms: "Here I stand, I cannot do otherwise, God helping me," and these words will be inlaid in the mosaic floor at his feet. Around him will stand statues of the six protesting princes, each contributed by descendants, while on the walls will be carved the armorial bearings of the fourteen imperial cities that signed the Protest. Over the entrance to the auditorium will be a great fresco by Professor Gussman of Dresden, representing the Elector John of Saxony presenting the Protest to Ferdinand, the emperor's deputy. The nave has a length of 175 feet; the transept 140 feet, and the tower will be 300 feet high.

One of the most beautiful features of the church will be its stained glass windows, many of which are historical in subject. There are six large windows in the nave, some of which, like the eight in the transept, will be biblical in subject; but the first on the right of the entrance, a gift from the French cantons of Switzerland, will represent Farel urging Calvin to take up his residence in Geneva. The opposite one will show Luther affixing his theses to the church door at Wittenberg. The great rose-windows of the transepts are thirty-five feet in diameter. The transept porches contain windows commemorating four cities famed in Protestant history; Spires protesting against error and violence, given by the Countess von Waldersee; Augsburg confessing the Evangelical faith, given by the Lutherans of that city; Magdeburg mourning over its ruins, and Worms braving its enemies. Beyond the transept is the apse, or choir, with two sacristies, above the doors of which are paintings on glass representing the two sacraments of baptism and the Eucharist: the one, Jesus blessing little children; the other, the Elector of Brandenburg partaking of the Lord's Supper for the first time under both kinds. The five windows of the choir have been promised by the Emperor and Empress of Germany. The center one, from a design by Wilhelm von Kaulbach, represents the risen Jesus blessing his disciples. Above it are the words: "Come unto me all ye that labor and are heavy laden," below, "I am the Way, the Truth and the Life." The next to the right represents St. John, with the inscription: "God is Love"; that to the left, St. Paul, with the text: "We are justified by faith." Beyond St. Paul will be Luther and Melancthon with the motto: "A mighty fortress is our God"; while next to St. John will be Zwingli and Calvin with these words: "The just shall live by faith."

The great organ is to be the gift of the leading church choirs of Germany, the money being raised by a series of special concerts given for this purpose. The clock and its bells will also be a special gift, while, as is usual in church building, a society of ladies has charged itself with the curtains, carpets and other furnishings. The pulpit has been recently given by a wealthy American.

The estimated cost of the structure as planned is $450,000, more than one-fourth of which has been given by Spires itself. Only $100,000 was lacking of the full amount when Dr. Albert Beyschlag—who, by the way, feels a certain special enthusiasm for the cause due to having been born on the anniversary of the Protest—was sent last fall to personally invite the co-operation of Protestant America.

The glorious promise of the German Reformation of the sixteenth century was lost for the time in the jealousies and narrowness of contending sects and classes. But Germany is, as Kuno Francke well calls her, "the motherland of religious liberty," and the home of high ideals. Through storm and stress, and the discipline of much suffering she has won her national unity. Now looking back with broader vision she sees that the spirit that found utterance in the Protest of 1529 was not hers alone; that the world took a great stride forward in those days, and that the end is not yet. As a recent writer has said: "The period of the Roman Empire is gone and the Middle Age is gone; but we are hardly yet out of the period of the Reformation." To Zwinglian and Calvinist whom once she hated, to Baptist and Quaker, Methodist and Unitarian, and their descendants of many names here across the sea, Protestant Germany now says: Come. let us unite to gather up the great memories that belong to us all, and here at Spires, where men first called us Protestants, let us build them into a temple where we all may worship and find inspiration for the duties of to-day. Can you say with sincerity "Thy Word is a lamp unto my feet and a light unto my path?" Then join us and find welcome. We do not ask how you interpret that Word, for, more than our fathers could, we recognize that in such matters each must "render account for himself," and it is in that spirit of freedom and high fellowship that we invite you.

How sincere this invitation is will appear from a study of these windows, where Zwingli and Calvin face Luther and Melancthon in places of equal honor. It has recently been pointed out to the Committee that the pictorial record of the Reformation is incomplete without some representation of the English line and particularly of the religious founding of America. In the story of Pilgrim and Puritan, Quaker and Baptist, themes should be found for at least two windows from this country. The suggestion was quite favorably received, and should the expression of a wish on the part of Americans to contribute such memorials be general, it is not improbable that place for them may be found. A pair of Tiffany windows would be a not unworthy gift from the descendants of those who laid the foundations of this republic. There are other things that Americans may give, but these historical windows (whether of American or German make), if it be possible for our German friends to incorporate them into their plan, we should certainly secure to round out the story of early Protestantism for posterity to read.

André Bourrier, the ex-priest who is doing so much for the new reform movement in France, says that the Latin races "find the Protestant worship

cold and the Protestant temple bare of everything that appeals to the imagination." But surely in this Spires church there is enough to fire the imagination, whether one looks forward or looks back. Spires has to-day a message and a hope. How full their ultimate development and realization shall be depends on the answer to her appeal. If in the beginning of the twentieth century the different sects of Christendom are still too self-absorbed, too bound by formal and doctrinal limitations to see all that this Memorial Church of Protestantism may mean and be, if some make no response or give indifferently with no loving hearts and thoughtful brains behind the dollars they contribute, then, with all its beauty, this church may stiffen into a dead monument and the old disappointment of the sixteenth century repeat itself anew. One can but hope this will not be; the opportunity before Protestants to-day is so great, can they but rise to it. Study what is going on in France to-day; read *Le Chrétien français;* learn what the Protestant ministers are doing in Lille and Roubaix; notice the signs of the times in Catholic Austria, and see if Protestants can afford to stand in separate camps eyeing one another with suspicion and distrust when the fields are white for the harvest. It is the glory of Protestantism that it makes men, not machines; thinkers, not automatons. The American soldier versus the Spaniard, the Boer versus Tommy Atkins prove how much self-directing beings united by a common purpose surpass in effectiveness those who have learned only to obey. Much more in the moral and spiritual warfare shall the loving, consecrated thinkers working together count for good. Let us each then make our little gift to the Church of the Protest in token of this fellowship, that its beauty may be to us both an enduring reminder of the way that we have come, and the symbol and promise of that unity of spirit with diversity of gifts that some day will surely be.

Dr. Beyschlag having made a tour of many of our most important cities, will sail for Naples the second of June, leaving the further collection of funds to an American committee, with the following officers:

Whitelaw Reid, Chairman, 451 Madison avenue, New York.

Maurice L. Muhleman, Secretary, 28 Wall street, New York.

Spencer Trask, Treasurer, 27 Pine street, New York.

Circulars of information and pictures of the church may be obtained in quantity by churches, Sunday schools, young people's societies, or others making contribution to the fund.

—M. E. Hawley.

John Crerar Library, Chicago April 15, 1900.

The Eden Fruit of the Soul.

Let others bring Thee fruits of Earth,
But bring Thee we our souls' increase—
The golden grain of garnered thought,
The round, fair fruit of good deeds done.

Our thanks flock up to Thee, Oh God,
For thou the soil divine did'st give;
We meagrely with struggle harrow it,
And water with these tears of ours.

But slow aloft the living marvel rears,
Like Iggdrasil, from death-fraught night to God,
To burst in peerless bloom of life,
Or swell to love's wine-fruit sublime.

And every God-white flower that in us blooms,
From dank of tears and dust of graves,
Yearns upward to the stars through starless glooms,
And ever proudly fronts the sun.

—Samuel Charles Spaulding.

Meadville, Pa.

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

A Definite Program for Social Reform.

By Rev. A. C. Grier, Racine.

The social world of to-day presents to the eye of the careful observer phenomena which never before have been observed by the student of social movements. We are sometimes told that the characteristic of our social life is unrest. But if that word alone describes it, it has upon it the marks of many another age. There is, as every careful observer must acknowledge, something distinctive in this age's pulse, something that differentiates it from the unrest of previous periods.

It is seldom in Anglo-Saxon or Teutonic civilization that content or placidity reigns. There is something in the blood that stirs and stirs. Whether this is simply the unrest of the nervous system of the creature or has in it the divine element that has a goal in the stars is a question still unsettled. As religionists we assume the divine idea and would endeavor to direct the movement of this impulse and co-operate with it in its attempt to attain the goal of the fullness of the manhood of Christ Jesus. But wherein does the unrest of our day differ from the unrest of all days? In three most essential particulars. In much of human experience comfort brought content, unrest was simply the index of discomfort. But in this age which represents the largest measure of material comfort we find the largest measure of disquietude.

Again, the unrestful ones of the past were those who themselves were the uncomfortable ones. The unrest was limited to the personality of the discomforted. But in this era we find that the greatest movement and loudest cry is from those who are comfortable. For one line that is written by the starving, a thousand are penned by the well fed. For one cry from the poorly housed, comes a score of cries from those who live in homes of comfort and of culture. The vicarious element is a distinctive feature of our social movement.

But beyond these things is the distinguishing fact that this is a struggle against ourselves. The past struggle was against conquerors, kings and slave masters. It was a struggle in which the struggler had no basis of support. His right to struggle was not only denied but made almost completely of no avail. He had no voice, his hands were tied, his feet bound and he could make but small appeal on the basis of manhood, as even that was not yet born to the consciousness of the race.

But to-day, as serious as the problem is, there seems almost a ludicrous element to it. Against what are we struggling? Simply against ourselves. It is hardly necessary for me in this presence to tell the story of the sad old world's woes, of its injustice, of its despair. You know too well the awfulness of our so-called Christian civilization. But what brings this condition of woe? Why is there bitter want and why such soul anguish?

Have we over us a king who ruthlessly spreads distress over the land? Have we a government whose iron reins are absolutely out of our hands?

We know that there is no artificial restraint upon us. All that can be done is ours to do. Absolute, unhindered, almost god-like power is in the hands of the people. It might start the tears of nations if woe like ours was the child of a kingly potentate. But what shall we say when every wrong, every woe, every species of injustice is of our own inflicting?

In these three ways, then, does the unrest of our

day differ from the unrest of other days: First, in its being not largely the child of woe but of injustice and because the good received falls short of the good deemed possible. Second, in that the cry is from the fairly comfortable, those who enjoy some of the fruits of the unrighteousness of our day but who do not consent to the evil. And third, that the struggle is not against others but against ourselves, and that we have in our own hands the cause and the cure, if cure there be, of our own wretchedness.

And that at once conjures up the question which is at the bottom of the whole discussion. It is easy enough to complain, to point with shame and agony to the injustice and the woe of our social system, but whether or not the cure for these things is in the hand of man is a very pertinent question. If God has implanted two absolute laws in nature that come in such conflict as Matthews depicted, then all of this modern talk is vain, and, with what grace we may command, we must go back to the ecclesiastical method of the giving of charity in such cases as are most in evidence. If man is destined by the laws of his nature to increase faster than the fields can supply food, or else to resort to crime or war, the outlook for humanity is not alluring and the efforts of such as you and I in this Congress are puerile and vain.

But without any scientific refutation of the doctrine of a conflict between God and himself I believe we are justified in saying that in no period of the world up to A. D. 1900 have there ever been more men upon the earth than the earth can care for. At one moment we are frightened by the fear of too many men for the food, then by overproduction, or too much food for the men. But this doctrine of the shortage of nature has been used as the cloak of a scientific selfishness that is paralyzing to contemplate and, if accepted, absolutely nulifies every concept of religion except the one of salvation in a selfish heaven of a fortunate remnant. It says that there is not enough to go around at any rate or by any device. Someone must go hungry and suffer want, on what basis of appeal should it be I rather than the other man? Then first of all the social reformer must study the laws of the productivity of the soil and the reproduction rate of the human race and decide for himself the question as to the possibility of the food supply of man, ever and always making possible the social millenium whose dawn we are trying to hasten. I am confident for myself, as I take it, you are for yourselves, that it has been demonstrated that within any measures of practical discussion there is in both man and nature the possibility of the fullest supply for the needs of all men. In other words, that there is no physical impossibility to prevent the adequate satisfaction of all legitimate human wants.

But having demonstrated the physical basis of human welfare we have not yet found our way out of the labyrinth. A further question of immense import confronts us. Is the nature of man such that a society in which economic justice may prevail forever impossible? We all know that man has ever endeavored to shift his burden, to get out from under a tyranny and find freedom and comfort for himself. But almost universally he has simply shifted his burden to other shoulders, he has escaped tyranny only to become himself a tyrant. Is a repetition of this process all we have to look forward to? We have escaped the tyranny of political rulers to find another tyranny of economic kings, captains of industry. To-day much of the struggle seems to be an endeavor to supplant the tyranny of capital by the tyranny of labor. The spectacle which the Trades' Unions of Chicago is presenting to the world is one of the darkest features of the whole contest. The French Revolution gave us a tyranny of the people in place of the tyranny of the court. Either tyranny is damnable but the cultured tyranny of hereditary tyrants is preferable to the cyclonic tyranny of the mob. But in all of this we learn that it is not the tyrant that is to be dreaded and hated but tyranny itself.

And so we confront the question of the fitness of humanity to adjust itself so that neither a tyranny of the aristocrat nor of the mob—of capital or labor—shall be obligatory. Is there, not only in the dream of the philosopher or the rhapsody of the religionist, but in the reach of man, such a possible social adjustment as will expatriate tyranny and crown justice and equity? I for one believe in man. I believe that he has such a possibility within himself. But I realize that it is only as yet a possibility. The economic co-operative man is in the process of formation. And the very fact that he is not yet ought to stop the lips of those who malign our present civilization because it is not the civilization that is to be. No true man can, however, consent to the awful evils of our day with closed lips,—and the highest ambition of every reformer ought to be to bring on a "head-end collision between the Christian conscience and the economic system."

But let us always realize that it is nobody's fault. I mean by that, that it's everybody's fault. But if we have a society at all we have got to have it made up of the kind of people who live in society. Now to be personal—are you just the kind of a man that will make one of a perfect society?

The whole story then is found in the attempt to make the economic co-operative possible man the economic actual man. And in all we do and all we say if it has aught else as its object in so far it fails.

I deem it to be the wise end of government to become the perfect expression of the governed;—he who asks more or less is a tyrant either of the devil or of the saintly type. I deem it to be the safest form of social and economic life to have it be the perfect expression of the average of intelligence, morality and ethics of its subjects. And your aim and mine ought first to be to secure the perfect expression of the people in our laws and economic and social life.

When the people have the kind of government that they want—be it good or bad, wise or unwise, the ideal has been met,—for the moment. But what, you ask, of social betterment? Wherein is coming the kingdom of Christ? What of all of those laws for the moral health of the community which only the few feel to be of absolute importance? All I have to say is this,—that a nation is not made theistic by putting the name of God in the constitution or made Christian by kissing the Bible in court.

If at any time the reformer deems a reform to be needed, he has upon him the high prerogative of trying to bring it about and he has in his hands the means and that means is in public opinion. His it is to shape and mold that thing and turn its mighty power over the wheels of legislation,—and the work of the world is done.

Then I am a believer in freedom, in liberty, in the individual, although I am next door to a socialist, I am a Christian socialist. But with Henry D. Lloyd I don't believe in saying "suffer little children to come unto Jesus—with a gun."

Man suffers to-day because of lack of freedom. Democracy has brought evils but the cure for the evils of democracy is as some one has said "more democracy."

If trusts offend us let us not try to drive them in by ointments but by renovating the blood of society. I have but recently stood over the coffin of a little babe whose life was sacrificed to the policy of driving in the humors of the body.

And so with all the power of my life I work for the

perfect, normal freedom of man. I wish for once in the history of the race to see what man free can do—free from political, economic and social tyranny. Then, and then only, would come the test of men, then would be decided forever the possibility of his nature.

To bring that freedom, to place every man upon the basis of his own manhood, to free the hands and lips and brains of every man—to loose his hands from the tyranny that comes from special privilege of law or of circumstance, to do this I give my life and what powers the Eternal has given me.

And only now am I prepared to discuss the question which is mine in this paper. And not till now have we been capable of discussing it. For ere we knew what it was for which we must aim, any program of reform would badly scatter. But now we know what we want; it is absolute freedom of opportunity and expression in law and property. Having that every man must stand on his own merit before both man and God.

But to get this opportunity and this freedom what do we need to do? Have we not it now? Is democracy not that very thing? It is indeed—but democracy is not simply political. Free access to the ballot box must be accompanied by free access to air, water and the sources of wealth which are in land. Admit the principle of private ownership of the ballot-box, air, water, or earth, and inequality, monopoly and tyranny are inevitable. Democracy means free access to every one of the absolutely necessary things of life and for that democracy we are striving.

But what changes in our present system must be made to secure these ends which are so full of promise and so mandatory if society is to endure?

The temptation here is to leap incontinently to those alluring means of securing these ends that have been held before the entranced gaze of man in many ages and climes. Communism seems to many the logical sequence of any economic system, while to others it is the absolute implication of the gospel. So rife, however, is the communistic panacea with false philosophy and absolute danger that it will not long hold a place among the tentative remedies of sane reformers.

But socialism comes with a more viril arm. Filled with all the negative argument that our present system offers and having scarcely a competitor in fullness of detail it stands with the mien of a saviour of men. Backed by such tremendous champions as Bellamy and Marx it is not an opponent that can be laughed down, or sneered down, or defeated by leaving alone. Among all the voices that speak to-day none are more persistent than the voice of the socialist. But some of the evils inherent in communism are in the bone of socialism. This philosophy fails to know human nature and to realize the value of leadership and its cost.

But I am glad to see it marching on for it has enough in it to save itself and society. For when it comes to put itself in operation it will do only what it can—and I am persuaded that is about all anything can do.

But a man cannot with a whole heart advocate a system which he feels is not all right and which contains in itself the seeds not only of its own destruction but the cause of its own failure to elicit the approval of men.

But the armory of the reformers is not yet emptied. The single tax is not a beggar for recognition. And, to tell the honest truth, it comes forward with a set of arguments that no human being can aswer. And it puts all of us in the position of apologists and temporizers. We all become, before its absolute logic and its eternal justice, pleaders for a half right, souls fearful of a stern and pregnant truth.

But in spite of all this we must assume the position of temporizer—why, well I think it is because we live in time.

I believe in peace and yet I honor Washington and Grant. I believe in conquering by love and yet the prison has held men sent there by my assistance.

I believe that to advocate the Single Tax is to side track one from the highway of reform. Communication with Mars is nearer but not much nearer than the consummation of the Single Tax idea.

But even if it were the goal of our endeavors there are many things to be done to make its advent possible. No matter what the scheme of society is that we have pledged our faith to, its accomplishment is conditioned upon the possibility of expression of the will of the people. Theoretically, democracy ensures to society the expression in government and economic legislation of the will of at least a majority of the people. But that is, up to to-day, a fiction of an innocent imagination. To believe for one moment that the people have the kind of legislation they really want is to confess oneself a child in politics. As much, however, as we fear the machinations of the politicians no one can but admire their tact in seeming to give the people what they want while in reality the are giving them just exactly what they don't want. The canteen law in Congress, the primary election law in this state are cases in point. Then again they have a most delicately considerate way of enacting moral laws to suit the good citizens and then seeing that they are not enforced to suit the bad citizens—an admirable arrangement by which both parties are abundantly satisfied and the votes are still at their command. It is perhaps not mine to say in this presence that as innocent as the process appears it is the cross upon which law with all its sanctities is being crucified, and, to change the figure, if the ship of state is ever wrecked this will be the rock upon which it will founder, the rock of disrespect for law—for self made law.

In order then to direct legislation along lines less favorable to their political interests the politician has siezed, pre-empted and entered into possession of the primary and the trick has been discovered and the good citizen of the land has had such a racket raised about his ears in regard to his duty to recapture the strategic point that if noise ever accomplished anything it would accomplish this. But, let me frankly tell you brothers, that it is a hopeless game. If the triumph of good citizenship is dependent upon the manipulation of the primary then let us say farewell to hopes of social betterment. Do I overstate the case? Packing caucuses, manipulating primaries, making slates and bribing voters is not a game at which both of us can play. They have the absolute monopoly of that kind of a thing because they and it are of a piece.

To secure then the true expression of the people which is the first condition of democracy and its liberty, the primary must be abolished. It is a political scheme for the disfranchisement of the right minded. It is at the fountain head of power and the foulness there contaminates the whole stream. Almost useless to strive for enforcement of moral and ethico-social laws when such is the source of power and of office of those to whom we must look for the execution of the laws of our state and city. In only one sense is the law executed—and that is in a state that has abolished capital punishment.

And to look for laws that will benefit the whole people from men appointed (I use the word advisedly) by the worst element of society is to look for water in a mirage. These men are the fit and compliant tools of monopolists and trusts. Our Clarks, Dalys, Rockefellers and Yerkes's find most valuable material in our Kanes and Platts and Quays, Hannas and Powers's. Either we must annihilate that primary or that primary will annihilate us. It cannot be saved—it is

as the little girl said of her class in the catechism—"We're over past redemption." I thought once that it could be saved by the Australian ballot system at the primary, but I see now that is fraught with danger to liberty.

What then can take the place of the primary and caucus? The answer to this momentous question is found in the simple device of nomination by petition for all local offices and possibly it can find its application in state and federal affairs as well. By this method any man may run for any office without incurring the name and ignomy of "Bolter." If he can secure a certain number of signatures to his petition his name will be printed upon the official ballot in its appropriate place as determined not by any party name but by the alphabetical position of his name.

As simple as this device appears I am persuaded that it is the point of primary contact,—here is where our first victory must be won. Securing this we have in our hands the means of our own enfranchisement and the possibility of all of the results whose dream now dazzles our eyes.

But so far we have found only a portion of our liberty. If, when we elected a man to represent us, it devolved upon him to represent us in only one matter, in only one principle, the end would seem to be near. But when we elect a man because he agrees with us on one thing, no matter how important, we are very apt to find that in a score of other matters that fall to him to decide he absolutely misrepresents us.

I think that all of us recognize that the representative system is but a makeshift after all. The principle of democracy—which is our ideal, is the principle of the enactment of the consensus of opinion of the people. This ideal was realized in the old New England Town Meeting. Here all of the people came together and all voted on every question of their government. This was ideal but it was possible in only a very small community. Larger numbers made the meeting an impossibility and larger numbers made more business necessary and so many men could not spare so many days. So the representative device was evolved. But an hundred years of experience has demonstrated that the theoretic evils of the system were more than theoretic and they actually threaten the very life and liberties of the people. Public opinion has always been a noble ally of our needs but at times it has completely broken down and something like the serpent of Moses but with a strange noise at one end has had to be erected in the sight of our misrepresentatives to ensure that attention to the minor detail of the demands of the people, that we deem fit and proper. The check of a street railroad company is so much larger than public opinion that public opinion has had to make strange alliance with lamp posts to insure its own hearing.

Representative government then seems to be at the breaking point. The old town meeting is absolutely unavailable. Are we left then without any escape from the threatened doom? Away off in Switzerland a voice is heard, a whisper at first but growing louder with the growing need. Strange words of foreign origin and yet companion words with freedom and democracy. The Initiative and the Referendum. Give the people, the whole people, the right to speak on every question. Give them the power to initiate legislation and to demand that any matter of great concern shall be submitted to them before it shall become a law. And when this is ours—this and the nomination by petition, we shall have in our hands the ax by which we may hew our way to the liberty that is the goal of legislative possibility.

But all this time our conditions have remained practically as they were—no increase of wages, no shortening of hours of labor—no bettering of the conditions of labor—no shutting off of the power of the giants, monopoly and trusts. No increase of the flow of wealth to the producers of wealth, no shunting the current of wealth from the manipulators to the creators of product. All of this work is yet to be done. But, thank God, the means of all this is in our hands. We now are our own masters. The people only need to speak and anything is done that legislation can do.

It is not in the province of this paper to discuss the questions of the limitations of legislative power. But we all realize that there are laws of trade that cannot be abrogated any more than can the law of gravitation. The triumphs of modern mechanics have been achieved by learning the laws of nature and utilizing and directing her forces. So economic legislation must always be in harmony with the laws that determine the creation and conservation of wealth.

We who cry out after a new industrial adjustment believe that from a standpoint of production the present system is unscientific. Not only is the product unjustly distributed but the inequality of the distribution is the very source of the limitation of production.

And so we seek by legislation such a change in the system as shall provide for the largest possible productivity, realizing that this is only possible by an equitable distribution of that product. If some men were producers while others were consumers this seeming paradox would not appear—but both consumptive and productive agents being bound up in one personality there evolves the absolute economic necessity of an equitable and within certain limits equal distribution to insure the largest possible productivity.

But not alone on economic grounds is our claim made. At the basis of all industrial activity there is a moral element. In fact, if this is God's world at all He must be the patron saint of industry, or He will have small place in this busy world.

In religion economic enthusiasts hold these truths to be self-evident and we assert that they lie at the basis of any productive system that lays claim either to scientific or ethical accuracy.

1st. That the warrant of ownership is primarily in creatorship of the thing owned or its equivalent which we have obtained from one whose title was absolute and founded upon a like basis as one's creatorship.

2d. That whatever a man creates, or in so far as he does create it, belongs to him.

3d. That whatever no one man created or could create but which is the joint creation of social effort, that such belongs to society.

4th. That that which God has given to all men belongs to all men as represented by society and to assume private ownership of such things menaces the very liberty (for life is liberty) of men.

This is the declaration of independence of the new democracy, the proclamation of emancipation of the new Free-soil party. And by these principles the new conscience stands ready to live or die. All of the implications of these principles and all of their consequences we accept in advance.

What kind of an industrial system then would fulfil these conditions? The search for such is the task of this hour and when found we may rest assured that the ultimate of human society has been reached as far as economic adjustment can make it.

We believe, then, that it implies, first of all, government ownership of all natural facilities, of mines, forests, and oil and salt wells. These things no man created and they were given by God for all.

Second, that it implies the government ownership of all railroad, steamboat, telephone and telegraph systems and municipal ownership of waterworks, electric light and gas works. These things have the largest portion of their worth in the social value

which has been created by us all; and this belongs to no man and ought not to be stolen or purchased for 50 years, 20 years or one year by any man or body of men.

To a casual observer it would seem that in my declaration of a belief in absolute freedom and in my later proclamations of faith in government ownership I have been sadly inconsistent. But I am confident that a careful examination will demonstrate that absolute freedom is only possible when every man has access to the means of life and welfare. And that is just what government ownership means. All men do not want to go to the copper mines after copper, but if one man does go he must pay all of us fairly for that privilege as we must pay him when we enjoy exclusively something that is his too, from our common ancestor, God. I realize even when all of this has been done that the ideal society will be a dream to be yet attained. In any society there will be bad men and no change in the environment of men will compel a change of character. But I know that there devolves upon you and me the sublime duty and high privilege of making society so that it shall make it as easy as possible to do right and as hard as possible to do wrong. It becomes our sublime duty to make the chord of society of such a length that its vibrations may be made in synchronism with the vibrations of God's heart. Whether the heart of any man shall or shall not so beat is the responsibility that Godhood has devolved upon manhood. Our social task is done.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Dust thou art, to dust returnest,
Was not spoken of the soul.
MON.—Our todays and yesterdays
Are the blocks with which we build,
TUES.—Go to the woods and hills; no tears
Dim the sweet look that nature wears.
WED.—Ah! what would the world be to us
If the children were no more.
THURS.—Into each life some rain must fall,
Some days must be dark and dreary.
FRI.—A wind came out of the sea
And said, "O mists, make room for me!"
SAT.—Something attempted, something done,
Has earned a night's repose.

—Longfellow.

The Plodder's Petition.

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher!

Help me to long for mental grace
To struggle with the commonplace
I daily find.
May little deeds not bring to fruit
A crop of little thought to suit
A shriveled mind.

I do not ask for place among
Great thinkers who have taught and sung,
And scorned to bend
Under the trifles of the hour—
I only would not lose the power
To comprehend.

—Independent.

Angus.

Angus is a beautiful young Scotch collie who would be proud of his pedigree if he knew it as well as his mistress does. He is a city-bred dog who first saw the country when he was a year old, whither he went two months as other fashionable people do.

The sight of old Dexter sleepily scratching his nose on the hitching-post would start Angus yelping and careering around the yard for he knew that meant a long run in the country which he enjoyed very much. When he grew tired, he would run in front, bark at his mistress and apparently call on Dexter to halt. Scrambling into the buggy he would sit demurely on the seat, if not occupied by two, or down in front and hang his head over the dashboard. This position exposed his nose to an occasional switch from Dexter's tail. Angus blinked and endured this several times one hot July day when the flies were troublesome; then he leaned over, grasped Dexter's tail firmly but gently in his mouth and held it there while his bright eyes plainly said: "I have stood this thing just as long as I am going to." Nor would he let go until his mistress substituted the lines which he loved to hold in the fond delusion that he was driving. Just what would have happened if Dexter had been a spirited horse instead of a staid and sober-going old bay is left for conjecture.

Until he went to the country, the largest amount of water Angus had ever seen was in his bath-tub at home; consequently he possessed a scriptural belief in his ability to walk across a river—at least until he tried it. His curiosity was greatly excited by a group of little boys who were digging in the sand a short distance down the shore. Now if there is anything a dog can do better than little boys, it is to dig in the earth for something alive. So Angus started with the best of intentions to help the little boys, utterly ignoring a slip of the river two yards wide and three feet deep which ran into a large boat-house. Instead of being supported by its glassy surface, he went under head-first but came up at once snorting and floundering for the plank sides, which he managed to reach with his forepaws. There he stood up to his neck in the water, whining and imploring his mistress to help him out. She coaxed him to swim, but he was so frightened he would not move until she laid a pair of oars across the slip. Then he edged along on his hind feet with his paws on the oars until he came near enough for her to haul him out. Nothing embarrasses Angus so much as to be asked if he fell in the river. For answer he slinks away with his head and tail drooping.

B. E. J.

Two sisters, while visiting in Ireland last summer got into conversation one day with a tenant of their hostess. One of the girls, who is quite stout, had talked with this same tenant before; and this time she asked the old Irish woman if she would have known them for sisters. "Well," was the answer, with a smile that would have put the blarney stone itself to blush, "ye look alike; but yer sister's slender, while you, miss—well, you favor the quane."—*New York Evening Star.*

Wireless telegraphy, horseless carriages, and chainless bicycles are all very well in their way; but what the world really yearns for is a noiseless baby.

Every Other Sunday.

Trust the current that knows its way.

—Emerson.

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The Field.

"The World is my Country; to do good is my Religion."

Foreign Notes.

SAXONY.—Freedom of worship has not yet been accorded to Baptists in Saxony. Out of 4,000,000 inhabitants, Saxony counts barely 100,000 non-Lutherans, for the most part Catholics, with a very small number of Methodists and Baptists. The Lutheran church and the Catholic church are recognized by the state. Some Methodist congregations likewise have been; but the Baptists, who number about 800, are not, and in consequence are subject to annoyances which do little credit to the government.

For instance, a father and mother who had withdrawn regularly, by formal declaration, from the national Lutheran church, having taken their children with them to Baptist services, have been fined on that account. The children not being of age to declare that they quitted the national church, taking them to another constitutes a misdemeanor. Other similar incidents are reported. How can the Saxon government fail to understand that such Chinese-like proceedings (*chinoiseries*) do it great injury and are really scandalous?—*Le Protestant.*

BAVARIA.—The death is announced of Pastor J. C. Joseph, of Dietenhofen. He was ninety years of age, the oldest Protestant pastor in charge, for he served his large parish to the last day of his life without ever having taken an assistant, or even having had need of any help whatever. He was held in universal veneration among his parishioners.—*Ibid.*

SUNDAY OBSERVANCE IN SWITZERLAND.—Notices like the following are to be seen regularly in some of the Geneva papers: "If you wish to promote the Sunday rest and family life of a goodly number of workers, refuse all delivery of groceries made to you on that day, in city or country, and you will render them a very real service. The Syndicate of Grocers' Employees." "Housekeepers are earnestly entreated to procure on Saturday the bread necessary for the next day, and so give satisfaction to the bakers' workmen, who, that they may have a little rest, ask, with the consent of the Society of Master Bakers, to be excused from the house-delivery of bread on Sunday."

A Geneva merchant, Mr. Ch. Briquet, has addressed a letter to the *Bulletin Commercial Suisse* proposing a change in Swiss commercial life by the closing of offices and stores an hour earlier on Saturday for the purpose of insuring a complete Sunday rest to their employees and putting back into Saturday evening some of the work now done on Sunday. The above illustrations will serve to indicate the strong and growing movement in favor of Sunday rest, which cannot fail to awaken a sympathetic interest in Sunday-loving America.

STATUE OF VINET.—Lausanne is to have a statue of its noted author and theologian, Alexandre Rodolphe Vinet. The committee charged with its erection has notified to the municipality its readiness to inaugurate the monument and turn it over to the city on the 30th of June. The statue, which is of white marble, is the work of the Genevan sculptor, Maurice Reymond. It will be placed at the head of the promenade of Montbenon not far from the Federal Court building.

M. E. H.

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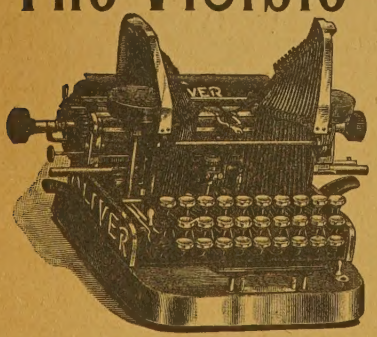

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The Tower Hill Summer School

VACATION is the season of fellowship. Summer is the time for constructive and not destructive work, for synthesis, not analysis. It is hard to keep the consciousness of denominational lines when out of doors. These reasons have unconsciously entered into the life blood of the Chautauqua movements and the out of door assemblies. Their very existence depends upon their inclusiveness and undogmatic life. In the interest of this undenominational love of truth and life, a part of the great summer university under the trees, the Tower Hill Summer School will hold its tenth session of five weeks, beginning July 15th and ending August 18th. The leading features of the summer's work will be as follows:

Literature and Art. Forenoons first two weeks—Mr. Jones, leader—the pre-Raphaelites, the Rossettis, William Morris, Burne-Jones, George F. Watts: their thought as represented in poetry, picture and reform, with a side glance at the Keltic element in English poetry.

Third week, forenoons. The dramas of Victor Hugo, by Miss Annie Mitchell of Chicago.

Fourth week, forenoons. The Apocryphal Literature, or the Blank Leaf Between the Old and New Testaments, under the leadership of Mr. Jones.

Fifth week, forenoons, by Mr. Jones. Further Intercourse with the Master Bards: Browning, Emerson, Whitman.

Science. The afternoons will be given to a quiet study of science at short range—field, forest and stream studies near at hand. Prof. L. S. Cheney of the University of Wisconsin, Secretary of the recent Forestry Commission of the State, will help in the study of trees. Dr. Libby of the same University will conduct bird classes. Professor Perisho, of the Platteville Normal School, local geology. T. R. Lloyd Jones, teacher of science in the Hillside Home School, will give some glimpses of the wild life in the vicinity, in scales and furs. What about the gnats, butterflies, wasps and woodchucks?

STEREOPTICON. It is hoped to awaken special interest in the New Hunting: catching without killing. All encouragements will be given to amateur photographers; and if they carry their achievements far enough the result of their hunting and catching will, from time to time, be shown through the lantern. Among the slides already arranged for are illustrations of bird life, through the courtesy of the Audubon Society; views from Glastonbury to Stonehenge, Victor Hugo's les Miserables, the pictures of Burne-Jones, Watts, the Rossetti and other representatives of their school.

General Features of the Tower Hill Encampment.

From First of July to Middle of September, outside of the Summer School.

Vesper Readings each Sunday, including the scripture reading, Browning's Rabbi ben Ezra, Saul, Kipling's McAndrew's Hymn, Henry Van Dyke's The Toiling of Felix, etc.

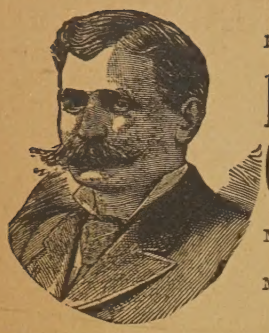
Grove Meetings for three Sundays, with basket dinner. In the spirit of the Congress of religion, possibly under the auspices of the Wisconsin committee.

Readings on the porch of Westhope Cottage, generally one hour each morning when the summer school is not in session. Tolstoi, Ruskin and William Morris will be the authors most in hand.

Lectures. One or two a week on subjects related to the work.

Drives and Walks. A new barn is being erected at Tower Hill. Boarders can arrange for riding and driving at reasonable rates.

For further particulars concerning location, board, tents, horses, etc., write to Mrs. Edith Lackersteen, 3939 Langley Avenue, Chicago.



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